



# INDIAN RECORD

A National Publication for the Indians of Canada

L.J.C. et M.I.

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## Indian League Urges Vocational Schools



The Catholic Indian League of Alberta met August 5-6, 1959. This photo was taken in front of the Ermineskin R.C. Indian residential school. Centre group, l. to. r.: Vice-pres. (South), Albert Manyfingers;

Vice-pres. (North), Tommy Cardinal; Sec.-Treas., Mrs. Lillian Potts; Mrs. M. McDougal; President, Maurice McDougall; Director, Rev. Fr. G. M. Latour, O.M.I.; Chief Shot-On-Both-Sides.

Edmonton Journal

**HOBBEA**—The need for more vocational schools in the province and the urgent need for a central all-Indian trade school in Alberta was stressed recently at a convention here attended by 100 Catholic Indians from all parts of the province.

Although the meeting discussed a wide variety of problems facing Canadian Indians, most of the stress was placed upon education.

Chiefs, councillors and delegates from Saddle Lake, Beaver Lake, Legoff, Peigan, Blackfoot, Blood, Sarcee, Winterburn, Meadowlake, Gold Fish Lake, Onion Lake, Bob Tail, Louis Bull, Ermineskin, and Samson reserva-

tions were present to express their views.

Missionaries from all areas accompanied the delegates and discussed problems of mutual interest.

### Education Theme

The keen interest of all present stirred discussions on higher education, vocational training and opportunities for the growing generation. The right and duties of parents in the education of their children were stated and it was maintained that Catholic parents have the duty and the right of educating and training their children in Catholic schools.

The opinion was unanimous that although great strides have been achieved to offer proper schooling opportunities to Indian children, in most areas there is a serious lack of facilities due to a rapid increase in population and that where schools were to be built they should be built adjacent to existing residential schools. It was said that where combined residential and day schools were in operation, i.e., St. Mary's at Cardston, Ermineskin at Hobbema, and Crowfoot at Cluny, not only did this help education but also the economical and social development of the whole area was raised considerably.

(Turn to Page 3, Col. 1)

### Account in U.S. 'Congressional Record'

## Senators Laud Indian Mission

**PINE RIDGE, S. Dak.**—A glowing account of what the American Indian can do if given a chance, as exemplified at Holy Rosary Mission, run by the Jesuit Fathers and the Franciscan Sisters, was inserted in the "Congressional Record" at the request of Sen. Karl E. Mundt of South Dakota.

The account, written by Minnesota Sen. John M. Zwach for Columbia magazine, gave high praise to the Church's activities on the great Oglala Reservation, the nation's largest.

Pointed out specifically was the fact that, of the students who are graduated from the high school, the number who go on to college or other higher learning such as nursing is twice the national average of all high school students.

"These are children," the article declares, "whose great-grandfathers were literally born in the stone age. How does Holy Rosary do it? What is their secret?"

"Part of the answer, of course," Senator Zwach comments, "lies in the children themselves and their wonderful eagerness and ability to learn. Part lies in the fact that the Jesuit Fathers and the Franciscan nuns recognize the great potential of these noble people and with infinite patience and understanding have learned how to develop it."

"Today," the article pointed out, "we find Sioux teachers

training White pupils; Sioux nurses caring for White patients; Sioux officers commanding White troops. There are Sioux Franciscan Sisters and Sioux Notre Dame Sisters. One young Sioux recently entered the Jesuit novitiate.

"These are the great-grandchildren of Red Cloud, Crazy Horse, Black Elk, learning to live in this new world, learning to live as their reservation-born fathers and mothers were not permitted. All they need is a chance, and Holy Rosary, as best it can, is giving it to them."

### Indian School Gets Painting

**TOFINO** — A painting of the Madonna of Mexico has been presented to Christies Indian Residential School by the artist.

Augustin Castenada presented his painting of "Our Lady of Guadalupe" to the school during a visit here with his family.

The painting was brought from the shrine of Our Lady of Guadalupe in Mexico City.

### Fr. J. Forget, O.M.I., to Welfare Commission

**OTTAWA** — Father Joseph Forget, O.M.I., director of a Catholic college at Falher, Alberta, has been appointed to the Secretariate of Oblate Fathers' Indian and Eskimo Welfare Commission, October 9. He replaces Most Rev. Paul Piché, O.M.I., who was consecrated Vicar Apostolic of Mackenzie last June.

Father Forget, a native of Casselman, Ontario, studied at Ottawa University, earned his degree of Master of Education at Alberta University; he began his missionary work in the Yukon and has been director of the Falher college for the past eight years.

He will reside in Ottawa, at the Oblate Welfare Commission headquarters now located at 238 Argyle St.



# A SIGNIFICANT MEETING

A vital meeting of the Catholic Indian League, held at Hobbema in August, will prove to have far-reaching consequences for Alberta's Catholic Indians.

Crucial problems in education, family life and integration were discussed by delegates, including Chiefs and Councillors from fifteen reserves throughout Alberta.

The present crises of enforced integration and inadequate educational facilities now rearing their enigmatic heads as never before, presented the most aggravating problems to the session.

The leaders present asserted their firm convictions to the right of educating their children as they saw fit and declared unanimously that integration was wholly unsatisfactory and served only to widen the breach between white and Indian classes.

The salient point in their opposition to integration was the obvious differences which existed in terms of health, social and economic demarcations as well as the inability and unwillingness on the part of white teachers in non-Indian schools to understand the Indian dilemma. The glaring example of the Blue Quills school, where integration has proven to be an untoward failure, served to reinforce the League's grievance.

Since educational needs have reached such a critical stage at this time in Alberta, the delegates asked that immediate attention be given by the Department to these areas: the necessity of affording full High School status to Blue Quills, St. Mary's and Crowfoot Schools, presently handicapped by many short-

comings as to staff and facilities; the early construction of a combined residential and day school at Beaver Lake; the necessity of having day schools in the future erected near the existing residential school and church.

In addition, the delegates advocated that vocational training, an obvious adjunct to the residential school be inaugurated at the above schools.

Former requests, which have gone unheeded by the Indian Affairs Branch, were again affirmed and restated. These include: a Catholic Inspector, a centralized advanced training trade school and more adult classes.

It was argued that only a Catholic school inspector could possibly be able to evaluate the framework of the Catholic school. The League maintained this right along with other separate inspectorates.

In preparation of possible changes in the Indian Act, Mr. Maurice McDougal of Brockett, and Mr. Tommy Cardinal of Saddle Lake, were chosen to present a brief to the Federal Joint Committee in order that this group will be fully aware of what remains to be accomplished.

A lack of prayer in Indian homes and consequent loss of vocations to the religious life and priesthood were stressed as being the result of leaving all to the school. To remedy this, it was urged that boys be trained to serve Mass and insistence was given to the creation of a teaching atmosphere on religious matters in all Indian homes.

## Pioneer of Oblate Arctic Missions Honored in Italy

BERGAMO, Italy (NC) — Eskimo and American Indian villages have been reconstructed here as part of an exhibition commemorating the 100th anniversary of the arrival of Father Henry Grollier, O.M.I., in the Canadian Arctic.

Father Grollier, pioneer of the now-thriving Oblate mission to Eskimos and outcast Indians of the Canadian northland, was born in Montpellier, France, in 1826. He died in 1864 at Fort Good Hope, just south of the Arctic Circle on the MacKenzie River, after founding a mission station.

## Guest Editorial

# A Great Indian Passes

(Oblate Missions)

Andy Paul was a hero. He was a fighter, a showman, a sportsman, band leader, newspaperman, defense counsel. He was a great Indian, a great Canadian. He was a very warm and wonderful friend.

He was most widely known as the founder and President of the North American Indian Brotherhood. It was largely through his efforts that in 1946 the Federal Government appointed a Commission to study Indian problems on a nation-wide scale and to recommend changes in the Indian Act.

Andy was famous for many things. He was loved for many things. He will be missed. On Tuesday, July 28th, while the roar and commotion of the big city of Vancouver faded with the fading light of day, the life in the great man dimmed and went out. Andy Paul, the voice of the Canadian Indians, was dead.

Andy's was no ordinary success story. He did not court success. It was thrust upon him. It was the by-product of all the things he felt he had to be and to do for his people.

At the age of seven Andy was chosen by his people to learn the ways of the white man and be their guide and mentor in the difficult years of adjustment that they knew would lie ahead. His education stopped far short of today's minimum. For a few years he was placed with a Vancouver law firm where he learned something of the white man's code of justice. He was fascinated by courtroom procedure. He mastered the Federal legislation on Indians affairs. He had aimed straight for his mark, for the chief work of his life was to speak up strongly for their rights as Canada's first citizens.

It was a big battle for a man whose childhood was surrounded and steeped in the primitive lore of a people of a vastly different culture from the newly arrived white settlers. It was amazing to watch this man in action. With an admirable mastery of his subject he addressed himself to the heads of government. He spoke before the House and the Senate and his voice commanded respect.

Among the things on which he insisted was Catholic Education for Catholic Indians. So strongly did he fight for this principle that Pope Pius XII gave official recognition of a high order. He was decorated with the medal "Pro Ecclesia et pro Pontifice", for the Church and the Pontiff.

Andy was not spoiled by success. It never made him any money. He lived humbly, even in poverty like his people. He always told people that he owed much of his knowledge to the Oblate Fathers with whom he was acquainted. They had instructed him and advised him on

many issues concerning the Indians. Andy was a man of strong attachment to his Faith. He was always in his place in St. Paul's Church for Sunday Mass. He realized that this was the best thing that civilization had brought to his people.

Andy had a great interest in youth. It was he who was the prime mover in establishing the Buckskin Gloves, an all Indian show that is a highlight in Vancouver every year. Last February he got out of his hospital bed to appear and address the large crowd which attended. One observer from Toronto was amazed, "I've never seen anything like this anywhere in Canada. It's wonderful what these young Indian people can do."

Andy had a genius for gaining a point with a humorous ploy. One of Andy's big bargaining cards with the government was that no treaty had ever been made with the British Columbia Indians. There is a story that just when Parliament was wrestling vainly with the problem of choosing a design for a Canadian flag, Andy put the sedate members on their ear by negotiating a trade agreement with a Pan-American trade alliance. To qualify it was necessary that the member country ship a quantity of some produce to another country of the alliance and that they be represented by their distinctive flag. Andy shipped a sack of potatoes to Central America and designed a flag to represent the Indian people of British Columbia. The news burst upon Parliament like a bombshell! Their faces were red. Andy had made his point.

Andy had the friendly, easy manner of his people. He had spoken with the heads of government and heads of state. But to anyone and everyone he was simply "Andy". If he had any faults they were, as Father Jack Hennessy remarked in his funeral address, "but the exaggeration of his virtues."

Father Hennessy went on to say, "His last will and testament to his people was simply all that he had said and done and stood for and fought for all his life. Yes, this grand old Indian gentleman certainly put more into this world than he ever took out of it."

"Our country has lost a great citizen; the Church a loyal son; the Indian people an irreplaceable leader. May his soul rest in peace."

## 17 Years A Chief

Gabriel KURTNESS begins presently his 17th year as Chief of the Pointe-Bleue Indian reserve, in the province of Quebec.

A 200-bed residential school is being conducted at Pointe Bleue by the Oblate Fathers. The Indians are Montagnais.

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## EDITOR'S COMMENT

A Saskatchewan reader takes exception to our September editorial on "Rights for Indians," in which we wrote that time had come for the Parliamentary Joint Committee to "end the pernicious discrimination inflicted upon Indians" and noted that "Indians were encouraged by law to remain on reservations, under conditions of segregation, with poor schools, poor housing and indifferent public service."

Three issues were raised: discrimination and segregation, poor schools and housing, public service.

The editorial, we confess, generalized too much; so does our correspondent. There are three categories of native inhabitants in Canada: one group, living mainly in the neighborhood of towns and cities in immediate contact with the non-Indians for 100 years or more, speaks fluent English or French, maintains a fair standard of living and has little difficulty in securing employment in all walks of life.

The second group, to which the majority of Indians belong, has been sedentary and received education for more than half a century; it makes a living on farms and cattle ranches, in fishing and industry, although a good number are employed only seasonally.

The third group has had little or no education and lives in de-

pressed areas, under difficult economic conditions.

Our correspondent seems concerned with the second group only.

There is social discrimination against this group in hotels, restaurants, theatres or public halls across Canada; legal discrimination is evident from the fact that they stand to lose many privileges (free education and hospitalization, exemption from income and property tax) should they leave their reserves for a certain length of time.

Encouraged to remain on their reserves for lack of better opportunities, these Indians are gradually being integrated through education, social contacts, technology and economic factors. The whole education program of the Indian Affairs Branch tends to accelerate this integration as it opens more avenues to the Indian youth through higher education. What is lacking is fuller cooperation on the part of the Indian.

Schools and housing conditions on Indian reserves are gradually getting better. But Indian day schools will never achieve a peak of efficiency until education in the home prepares the pupils to the standard provincial curricula, until there are good roads to give access to these schools and until there is definite improvement in living conditions — moral as well as physical — on most reserves. No matter how modern and well-equipped the school building is, the "school" will obtain poor results under these circumstances.

Public services have improved greatly in the last twenty years; yet due to low density of the Indian population, distances, an over-centralized administration and understaffing, public service for Indians is still relatively inadequate as compared to other public services.

## Indians In Saskatchewan Want UN Study

FORT QU'APPELLE, Sask. — A resolution urging the United Nations economic and social council to investigate Indian problems has been passed at a recent conference of Indian chiefs and councillors of Saskatchewan.

The resolution said for many years Indians have posed a serious problem for the government, they are a minority group and that a new approach may be gained by seeking aid of an international body experienced in minority group problems.

Other resolutions to be incorporated in a brief to the federal government concerned a recommendation for proportional representation in Parliament for Indians, by provinces, and also asked for a separate department of Indian affairs instead of a branch under the department of citizenship and immigration.

## TAGS ON NORTHERN MONARCHS



Conservation officers work swiftly to put a special metal tag and a double yellow streamer on the ear of this barren-ground caribou bull. The pilot tagging project was undertaken on the northern boundary of Manitoba as a co-operative venture between the province, the Canadian Wildlife Service and the Indian Affairs branch. The animals were caught as they swam across an open stretch of water on their migration route north. The tags and streamers will eventually produce information on where and how fast the caribou travel in the north. The five-man tagging crew marked 112 animals in a 10-day program. Two officials from the Manitoba game branch were instrumental in organizing the expedition. After the tag was attached the animals swam away from the canoes—unhurt, but highly indignant.

## Indian Guardian Of Saskatchewan's Timber

North American forestry experts were told recently that the Saskatchewan Indian has become a respected guardian of the province's \$10,000,000 timber stands.

"Natural ability of the Saskatchewan Indian makes him an ideal forest fire fighter," said A. O. Aschim, of the Saskatchewan Natural Resources Department, addressing 100 delegates to the third national forest fire prevention conference at Waskesiu.

"He knows and loves the outdoors and can make do with a minimum of comfort on the fire line," Mr. Aschim said. "He is capable and willing to shoulder responsibilities, once he knows what his duties are and how to execute them."

Saskatchewan forest fire control branch has produced 325 native forest fire fighters since its training program began in 1953.

A display of native firefighting skills was a highlight of the first day of the three-day convention in this resort town 60 miles north of Prince Albert.

There are 11,000 Indians in Northern Saskatchewan and the 325 now trained represent 22 per cent of the manpower potential. Much of Saskatchewan's

150,000 square miles of forested land lies in this area.

## Duck Lake Teacher Heads Indian Teachers' Ass'n.

The Canadian Legion Hall, Saskatoon, October 8-9, was the scene of the Saskatchewan Indian Teachers' Convention. About 180 teachers were present. The session dealt with school matters and the election of officers of the 1959-60 year. The province has now been divided into two divisions, a northern and a southern. There is still an Indian Teachers' Association for the whole province, combining the two superintendency groups.

The following were elected as officers for the year: Mr. B. G. Brown, teacher of St. Michael's Indian Residential School, Duck Lake, president; two vice-presidents were elected for the two divisions, Mr. Herman French, of James Smith Indian Day School, Kinistino, for the north; Mr. A. P. Walde, Crooked Lake Agency, Broadview, Sask., for the south.

## Indian League

(From Page 1)

### Integration

Indians present voted unanimously to claim the education of their children at all levels, including high school, in all-Indian schools on the Indian reservations. It was generally felt that the so-called integration policy which consists in sending Indian students to non-Indian schools was premature and results generally in aggravating the barrier between the two elements.

It was asserted that this integration, to be successful, requires the four following conditions:

1. That it be desired by both Indians and non-Indians.
2. That non-Indian teachers be prepared and willing to help the Indian children.
3. That the rights of parents be respected at all times.
4. That the socio-economical status of these Indians be equal or very close to the level of the non-Indian.

The following provincial officers of the Catholic Indian League of Canada were elected: Maurice McDougal, Brockett, president; Tommy Cardinal, Saddle Lake, vice-president for the northern part of Alberta; Albert Manyfingers for the south; Mrs. Lillian Potts, Hobbema, secretary-treasurer.

The next provincial meeting will be held at Hobbema, the first Monday and Tuesday of August, 1960.



# Amber Moon

by Woonkapi-sni

Tunkansila onsimalaye  
Oyate wani kte . . . !

(Grandfather, shown thy mercy,  
Grant that my nation live!)

Ed'ted by Gontran Laviolette, O.M.I.

## Chapter 13 The Travellers

The day was a lone actor and the calm evening was its benediction. All nature sang and the odor of its incense was soothing and inspiring to the two weary travellers who now stood looking down at the beautiful valley where love was born to them and that was to lead them to the supreme test.

The prairie slowly sank into gloom as the eyes and minds of the couple studied the scene where they once were so happy and where the future was so bright. Two tipi graves stood quiet and still, separated as though each were in a world of its own. Both told of life and death, of love and life beyond death.

Near the door of each tipi grave lay the carcasses of the buffalo-ponies the dead were supposed to ride to the land of assemblage (Maka - Owitaya). Ravens were fighting for the last bits of flesh that adhered to the yellowing bones.

Hanwi wept at the thought that her pony, Sunk-Nuni, had to die this way. In the centre of the desolate grounds where the Council Lodge once stood, there was a tree with brown leaves tied to its trunk, the people's offerings to this god; an altar was there too.

All about the grounds lay scattered debris, rags, bones and broken lodge-poles. Here and there, meat racks still stood, crows and magpies roosting upon them.

Hanwi was still crying when her husband called to her excitedly: "Look!" as he pointed across the river, beyond the old camp grounds.

Along a narrow gully that came from the canyons the outlaw stallion was walking quietly, head trailing the ground as though searching for scent. Its glossy coat was plastered with clay and its tail and mane were matted with prickly burrs. Its long slim tail was constantly lashing flies.

When Hanwi saw the horse she cried out for joy. Leaping like a child, she ran laughing to meet it. The stallion heard the woman's laughter and stopped in its tracks; head shot up and tail pointed, it stood listening and watching the woman.

Hanwi gave a couple of loud, sharp whistles and the horse heard them. With a wild snort that came strong and clear the stallion came tearing through heavy sage bushes and junipers into the river and over the bank.

When the woman came near, the outlaw stallion kept its neck low to the ground.

Hanwi hugged its neck and talked to it. "I thought you were dead," she kept telling the horse. The Winker, who had followed Hanwi, standing near, felt so happy to see two friends meet again.

In Hanwi's tipi-grave all her personal belongings were neatly arranged, her bed was faultlessly made and a cake of rich pemican was securely baled in a rawhide container. Hanwi had a guilty feeling as she helped herself to the contents of her own grave; there was a sacred atmosphere about the place. It seemed she was robbing heaven of its sacred property.

Several times she very nearly left the place, but she was in dire need of clean, good clothing and of a cloak. There was that rich pemican they could eat without the risk of making a fire, the smoke of which would attract enemy war parties.

When the woman came out, her husband was very pleased, for she wore her favorite dress, moccasins and leggings, charming ornaments.

The Winker's grave was next. He also found everything he owned in the tipi-grave. So that when he too changed clothing he appeared as set to lead a public parade. He even went so far as to retrieve the war-bonnet with a long train he had treasured.

After visiting their tipi-graves the two found the trail of their people and followed it for a fair distance; then they put up for the night, for they had travelled most of the day, keeping under cover, and were very tired.

Eagle Bird could almost correctly tell where the next camping grounds of his people would be after each of their moves, for he was thoroughly acquainted with the Lakota territory. Since the age of fifteen he had practically lived on the war trails and, now, twenty-five, he was able to sing the words of a warrior's trail song:

"Friends, lands you have not yet seen bear my fading footprints."

All Lakota warriors took pride in their geographic knowledge of their countries and of the foreign territories surrounding it. Eagle Bird was one who knew his way wherever a Lakota had already been.

When he saw his people's trail lead towards the sunset he realized that he could have joined his tribe many days sooner had he veered off his own trail a couple of days to the South. On

the fourth day after leaving the old camp grounds of their people the couple saw lone scouts about the country. The Winker was certain those scouts were Lakotas; they were tribal scouts dispatched by the "Wakiconzas," not lone wolves; the couple now rejoiced they had now reached the end of their trail.

## Chapter 14 Going Home

From a mountain slope near the Little Big Horn river the Winker and his wife sat, their hearts pounding as they watched the great camp of their people in the distance far below. The size of the band told them that there was a reunion with another large band of their people.

It was good to see their home and their beloved ones so near. They sat picturing the camp scene now in progress. There was feasting and dancing, laughter and play. Here and there in the thundering activity, the couple could see proud warriors bedecked in feathers, talking business of war with solemn faces.

Perhaps the annual Sun Dance had been held the day before and all had fulfilled their vows to their god. There, beneath the sacred tree, they had cried to their god:

"Toktasunke maquye!" and all had cried:

"Anpe-Wi, come ye seeing, recreated ye your people and grant that we survive as a nation."

The Winker and his wife could gaze at some warriors hanging from the sacred tree by thongs attached to the flesh of their breasts, their bodies covered with blood, desperately trying to tear themselves free, while their relatives suffered in their heart the pains they were weakening under.

These devotees had, like the Winker, faced certain death in some battle and had vowed to their god to hang from a tree if this god would spare him from death. When the Winker's mind came to this subject he recalled that he had forgotten his god all the time he had been facing death.

His whole mind and care had not been for his own life but for Hanwi-San. The thought amused him and made him conscious of the woman at his side. He had, for the moment, forgotten all about her. He turned to look at her and thought to ask her if she had made any vows, but as he saw her in deep concentration he did not disturb her.

The sight of their people out there had brought many things to their attention. Out there was the tribe of Hanwi's father and that of Eagle Bird's father. They no longer dwelled in huge white tipis, luxuriously furnished; old "wizi" tipis enclosed what little comforts were theirs. The entire family and close relatives were in mourning. Their hair was cropped and rags covered their bodies. Some of them bore scars of blood-mourning at this very moment.

And, back on the trails the couple noticed two gruesome

scaffold-graves of relatives who, overcome by grief, had killed themselves. It was not pleasant to have such fears come upon them and the two had vigorously sought to distract their minds from them at first, but their natural inclinations were too powerful and now their hearts were racked with pain.

The Winker tried to soothe his wife but she was too deeply affected by what she thought and he feared she would not be calmed. Fearing his wife's weeping might be heard by an enemy somewhere near, he turned and searched for danger. But all was quiet and peaceful.

Only a battle of wits, fought on a nearby hill, caught his attention: an eagle soared high in the heavens; a bighorn ewe had seen the eagle and she stood dead-still. The Winker had always loved to watch and study the cunning of wild life. Having drunk its fill a tiny lamb frolicked, bouncing about its watchful mother, leaping up and down on the boulders that scattered the grounds; but the eagle remained motionless, waiting for the right moment to swoop down.

The bighorn dug a pit with her sharp hoofs near a bank and buried her suckling, covering it with dirt so that it became completely concealed. The eagle, meanwhile, lowered itself in an effort to see what had become of the helpless lamb, but in vain.

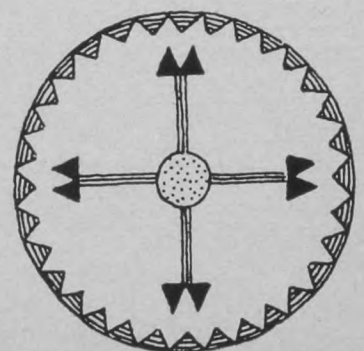
Angered at being outwitted the eagle swooped upon the ewe, hoping to find the lamb shielded under her. The bighorn met the attack fiercely with her hoofs, striking rapidly at the eagle. The eagle flew off and perched on a nearby rock, its eyes searching the ground minutely for signs of meat.

This attack reminded the Winker of his recent experiences and the part the woman beside him had played so bravely. It was not always the strong who won; physical strength was not might but will was the power that conquers all.

When the Winker and his wife stood surveying the camp of their people, at twilight, it was easy for them to see that another large band had joined their own. The noise of night-life increased and, from every indication, it was going to last till day came. Two semi-circles of tipis, so large that the far ends of each could not be seen, spread before them.

It was going to be difficult for Eagle-Bird to find which half of the camp his band occupied.

(To be concluded)







Miss Jacqueline LEMAY, O.M.I., Oblate Missionary of the Immaculate, has recorded her songs with guitar self-accompaniment. The talent of this young religious is used to sow joy and happiness around her.

## Northern B. C. Urges Kamloops Brotherhood Meet This Year

Resignation of Native Brotherhood of British Columbia president Robert Clifton and legislative chairman Dr. Peter R. Kelly will be sought if the Brotherhood's annual convention is not held in Kamloops November 30 to December 4 as previously planned.

In a press release to The Daily News, Hubert Doolan, Nass River district vice-president said that "an alarming number" of village leaders of the Nass, Prince Rupert and Skeena River areas have expressed concern over "certain powers assumed by the president and legislative chairman."

Mr. Doolan, in a letter this week to Ed Nahanee, secretary-business agent of the Native Brotherhood in Vancouver, stressed that there was "mounting protest respecting the cancellation and complete abandonment" of the 1959 Native Brotherhood annual convention as ordered by Mr. Nahanee, Mr. Clifton and Dr. Kelly.

The northern membership firmly believed there were no valid reasons for cancelling the annual convention.

Reasons listed to the northern membership in a circular dated October 7 were the heavy cost of having Brotherhood representation at the Combines Act investigation or the hearings into the production, purchase and sale of raw fish in British Columbia before the Restrictive Trade Practices commission on February 8, 1960; the limited amount of money now in the Brotherhood treasury and the "uncertain amount of money expected from fees for the 1959 fishing season partially due to the strike and the poor run of salmon to date."

Mr. Doolan said the Combines Act investigation requires a con-

vention for the purpose of "clarity, debate and preparation."

Other points, Mr. Doolan said, northern Brotherhood members wished fully discussed at the Kamloops convention were:

- Lack of funds which he said indicated "a lack of organization and lack of leadership otherwise we would not have to face this embarrassment year after year."
- Winter relief for coast fishermen.
- Native problems and requirements which can be laid before the Special Joint Committee of Parliament hearings in Ottawa.
- Expansion of the Native Brotherhood in the interior of the province.

"These and many more are reasons why we cannot go contrary to the Societies Act of B.C. which calls for an annual convention of a recognized organizations," Mr. Doolan concluded.

The northern membership stood firm that should Mr. Clifton and Dr. Kelly not fulfil their duties of managing the affairs of the B.C. Natives "and refuse to call the Kamloops convention, then we shall in the very near future, have no other choice but to request your resignations," Mr. Doolan concluded.

Mr. Clifton and Dr. Kelly were re-elected to their respective posts at the annual convention held in Prince Rupert in December 1958.

## High Education Standard at Kamloops Indian School

By TONY ROBB

Students at Kamloops Indian Residential School are being educated to a higher standard of civilization than the white child may be prepared to accept.

The reason for this, according to Father G. P. Dunlop, O.M.I., principal at KIRS, is that, unlike white children, Indian students are taught to respect and accept authority. And, says Father Dunlop, the acceptance of authority is one of the basic tenets of civilization.

Modern man's concept of freedom exists merely because people in authority maintain that freedom. Without authority, there can be no true civilization. Authority is naturally handed down, first from God, the supreme authority, and thence to parents, teachers and government, he says.

It is this principle which appears to the lay visitor to be the crux of KIRS' success as a scholastic establishment. Acceptance of authority, more commonly and broadly termed as respect of one's elders, appears to be the main difference between the product of KIRS and the public schools.

Why is it that the KIRS can accomplish what the state school apparently fails to do?

Because, while academic education at both schools is on a par, education in Lifemanship begins at KIRS when the public school educated student goes home to tea.

As Father Dunlop puts it, "Most Canadians are instructed — our students are educated. There is a subtle difference between the two."

The Indian student is taught upon similar lines to those of a private school. He is instructed in academic work — but he is also taught how to play, how to eat, how to dress, how to talk; all the ingredients in fact which contribute to the collective appreciation of manners and behaviour.

In an attempt to refute these opinions, the sceptic will point to Kamloop's Magistrate's Court and say "These Indians may be taught properly, but when they leave school they invariably end up as no-good drunks."

In fact this is not so.

A fact not commonly realized is that it is only since 1948 that the KIRS curriculum has embraced the final three grades of high-school education. Prior to this time, the Indian Department would sanction only half a day's schooling on high school level. So the first graduates of KIRS, eight of them, only appeared in 1950 and 1951. Since then, graduation numbers have been increasing and products of KIRS are now scattered over the province as school teachers, stenographers, nurses and so on. Which also provides a problem — Will the Indian, working as a white, be acceptable to white society?

Father Dunlop has a theory on this one too. "If we can have the opportunity of raising the Indians to a standard which is ac-

ceptable to the white man, the whole problem would solve itself," he says.

"But," he adds, "the white man, on his part, must stop believing that to be considered an equal the Indian should cease to be an Indian. If this continent has any claim to greatness it is because of different cultures being brought here to be moulded into one. Let us give the Indian a chance to contribute his culture instead of denying them the opportunity."

"Many broad-minded people consider that, because they are broad-minded, they should be kind to the Indians. Kindness is not enough. You can be kind to your spaniel. The Indian must be accepted on equal terms."

Another thought that Father Dunlop adds to his argument is that, considering their recent introduction to the white man's conception of civilization, the Indian is probably ahead anyway.

Three generations ago, the Indian was considered a savage.

Roll back history and look at our white ancestors three generations after civilization came upon them and the comparison might well be in the Indian's favour.

## Indian Names

By AILEEN COLLINS  
Sault Star Staff Writer

• Our history as we know it began with the settlement of the United Empire Loyalists, after the American revolution, and yet the whole record of the French and Indian drama before that time is shown by the geographical names on our Ontario maps.

• Brule, the first known white resident of Ontario, was in the Sault and Lake Superior before 1618. Superior, on Champlain's map, was named "Grand Lac." On Brule's visit to Sault Ste. Marie, he named the rapids Saut de Gaston, in honor of the younger brother of Louis XIII of France.

• A close relationship existed between the Ojibways of the Sault and the Hurons, of what is now Simcoe County, at that time. These latter had a name for our rapids—"Teoskonchiae," or "Skiae," for short, meaning "rapids there."

(More Indian Names on Page 7)





The old church steeple was used to house this shrine to St. Theresa of the Child Jesus, at BERENS RIVER, Man., where we see Mary-May and Clara Bittern smiling.



The "tekinagan" (traditional Sauteux baby cradle) is still in use at Berens River. L. to r.: Irma Bear, the baby in its cradle, Irma's mother.

## NINE MORE MISSIONS

By D. D. MacDonald, O.M.I.  
In Oblate Missions

"On July 31st, 1959, the Missionary Oblates of Mary Immaculate will assume the care of all the white and Indian missions centred around Duncan, Vancouver Island, B.C."

The report was official! Yet, hearing about Duncan for the first time, it sounded like some mysterious atoll far out in the Pacific. But it is only forty miles north of Victoria — half way to Nanaimo. This thriving little town is the centre of many industries. Douglas fir is lumbered extensively in the area and there is considerable fishing, farming, and cattle raising. Tourists flock here because its ideal year-round weather makes it one of the finest resorts in Canada.

Besides all this we find the Cowichan Indian Reserve adjacent to Duncan. In fact, Duncan has grown up around this three-by-five mile government reserve. Its some one thousand inhabitants plus the others in the area make this Indian Agency one of the largest in all of Canada.

Until now this forty-mile stretch of missions was in the capable hands of the priests of the Missionaries of the Company of Mary (Montfortians). They have been here for over fifty years and have received great praise for their work, particularly among the Indians. But their new missions in New Guinea have made a serious drain

on their resources of manpower, and this coupled with the fact that the Oblates have specialized in the British Columbia Indian missions has brought about the change.

Hub of the missionary activity in this area will be St. Edward's Parish in Duncan. The present church was built in 1926 under the pastorate of Father Lemmens, S.M.M. It replaced the original church built by Father Stern in 1903 and enlarged in 1908. Close by is the larger parish of St. Anne's, Tzouhalem. Dedicated in 1938, it is mainly for the seven hundred Catholic Indians in the area.

Ten miles north of Duncan we find St. George's Parish in Chemainus. This was built by Fr. Scheelen, S.M.M., in 1909 and has been under the direction of the Montfortian Fathers since then. About three miles closer to Duncan is Westholme where Father Lauzon, S.M.M., established the mission of St. Jude in 1939.

South of Duncan we find Mill Bay or, as some still call it, Cobble Hill. This small church, twenty miles south of Duncan, is under the patronage of St. Francis Xavier, "Apostle of the Indies." Scattered in and around this area are the missions of Shawnigan Lake, Caycuse Beach, Nitinat Beach, Mesachie Lake, and Youbou. Due to the

shortage of missionaries, Mass can be celebrated at these missions only once a month.

The Indians in this area are the Cowichan Indians, part of the Coast Salish tribe. They have lived for centuries along the Lower Fraser Valley and the southern East Coast of Vancouver Island. Physically, they are quite distinct from the Indians of Eastern Canada. Being short and stocky, they resemble the Asiatics of Siberia rather than the American Indians. This has led to the theory that they came originally from Siberia and crossed the Bering Strait just prior to the Christian era.

Until the missionaries came in the 19th century, these people were pagans. Their first resident missionary was the saintly Father Rondeault, who came from Montreal in 1859. Just recently, in May of this year, the centenary of his arrival was celebrated at St. Anne's Church, Tzouhalem. A graveside shrine has been erected in the form of a miniature church containing religious articles and pictures of the heroic priest.

A point of interest in the area is the Old Stone Church which Father Rondeault built. It was called the "Butter Church" because it was paid for in part by the sale of produce from his little farm. It was abandoned in 1880 because it was too small and not well situated for the missionary Sisters and the In-

dians. Although no longer used as a place of worship the Old Stone Church stands as a monument to the faith and industry of this pioneer priest.

Duncan derives its name from William C. Duncan. Lured by the Cariboo Gold Rush of the 1860's, he left his native Ontario to try his luck at prospecting. But the gold fields collapsed in 1862 and Mr. Duncan settled in the Cowichan Valley. Through his enterprise and initiative he induced the government to build a railroad station on his farm; and since then Duncan has grown to be a thriving town, being incorporated in 1912.

The De Montfort Fathers began their apostolate in this area when, in August of 1903, three of them arrived in Victoria. These were Fr. Marmouget, Fr. Wm. Lemmens, and Bro. Benjamin. Father Marmouget was superior there for three years when obedience called him to Nyasaland, where he died in 1908. Succeeding superiors and rectors have included: Fathers Durand, Lemmens, Scheelen, Guerts, H. Lemmens, Latour, LeClair, Camirand, Cyr, and Lauzon. During their more than fifty years in these missions, the sons of St. Louis de Montfort have worked assiduously. Due to their efforts most of the Indians are Catholics and the white parishes are flourishing. Bishop Hill of Victoria expressed the appreciation of all when, on the occasion of the Golden Jubilee of their work there, he said: "The Montfort Fathers, in the half-century we commemorate have written a glorious and imperishable record of service and achievement in the missionary annals of our diocese . . . Those zealous and learned priests of the De Montfort Congregation, through whose self-sacrificing and arduous toil the cause of the Faith, the Church, and souls was so zealously promoted in midst are an abiding source of spiritual joy and gratification, and elicit our most prayerful congratulations."

With the taking over of Duncan, the number of Oblate missionary centres in the Victoria Diocese becomes five, plus their attached missions. The others on Vancouver Island include the Indian schools at Kakawis and Kuper Island and parishes at Kyququot and Nootka. It was just two years ago that the Oblates took over the Kuper Island school from the same De Montfort Fathers.

These missions have often been described as being "as missionary as any place in the world." Travel is difficult and much of it is by gasboat. The Indians are among "the poorest of the poor" but their social condition has been gradually improving over the past fifty years. The Church in British Columbia is largely a "missionary Church." Catholics number less than 15% of the population and their schools receive no financial assistance from the provincial government. Yet the Oblates as "specialists in difficult missions" have taken on these missions for the Glory of God, for the increase of His Mystical Body, and for the sanctification of souls! Please pray daily for their success.



## Indian Names

(From Page 5)

● Father Claude Allouez gave the name Ste. Marie to the river linking the two lakes, Huron and Superior, when he visited here in 1667. Thereafter the place was recorded as Sault Ste. Marie.

● The St. Mary's River rapids' whitefish, famed even then, were called "Atikaming," "Atik koka" meaning lots of caribou near.

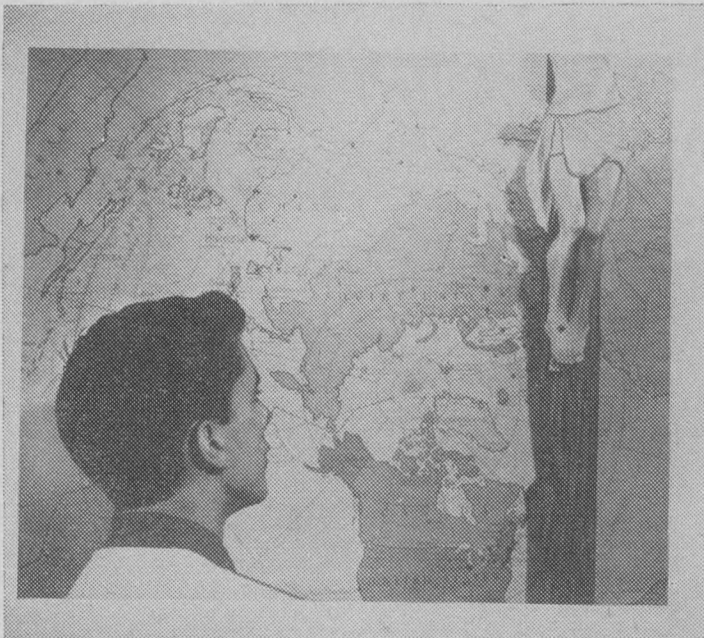
● Mamainse, pronounced man-ace, is from nammeys, small sturgeon, or mam-my-goos, trout. Michipicoten, big mountains, from "mich epek wadina." "Dina" at the end of a word is mountain or hill, mishe, big. Thessalon is a corruption of Neash-ewin — "There is a point of land."

● Champlain's map contains the first recorded name of Manitoulin Island. He spelled it "Kautola." Manitoulin on Boisseau's map of 1643 was "Ekaentoto." The Jesuit Relations (1673) gives it as "Ekaentonton." Huron variations of the same word are based on the "Ek," the adverb of locality, and "Aratata," forest. The word "tree" was written "Aronta," trees without number — (forest) was rendered anton — "Ekarontonton," meaning trees without number there.

● It wasn't until 1673 that Manitoulin was first called Manitou-dalin, which has an Ojibway origin. Its English equivalent would be Munedooing. Udawe means to trade.

● To an Indian a Frenchman was a trunk carrier. That he carried a trunk struck the Indian as the most characteristic thing about a white man.

**"The harvest is plentiful . . .  
but the laborers are few!"**



Let us pray the Master to grant us enough missionary vocations to labor in the Indian and Eskimo missions of Canada.

With higher educational facilities available across the country, more Indian boys and girls, in their teens, should seriously consider their future.

Religious communities: Oblate Fathers, the Grey Nuns, the Oblate Missionaries of the Immaculate, and many others welcome native vocations: priests, lay brothers, sisters — nurses, teachers, social workers.

Young men and women, do not hesitate to make your desire known to your parish priest, missionary or residential school principal. He will help you.

## A New Tale Is Told

When the Oblates of Mary first preached the Gospel of Christ to the Eskimos living at the top of God's world, these nomadic peoples existed by "spear and line." With one they brought to earth the North's heavy meat animals, and with the other, the skillfully pulled the fastest fish from the icy waters about them. Today, almost 50% of the Northwest Territories' first citizens take home a pay cheque. They buy their food and shop for their clothing at the local company store.

Of the 3,000 male adults, only 1,500 support their families by adhering to the old fish and hunt formula. Of the other 1,500, about 500 work along the coast and are salaried; 320 more work in the nickel mines at Rankin Inlet; 165 are special constables for the Royal Canadian Police, or employed by the Hudson Bay Company. The others drift from one paying job to another.

The present Eskimo, unlike his parents and grandparents, is being invited to take an active part in the changing world about him. The role of the Eskimo in the economy of his land, his culture and education are undergoing some radical alterations. Devoted missionaries believe this all leads to one conclusion: if the Eskimo is to survive, he must adapt himself and integrate his social and economic activities in the national (and complex) Canadian picture. The Oblate Fathers, long-time sponsors of a louder Eskimo voice in Eskimo affairs, point out that there is a danger to be avoided in this new way of life. In adapting himself, he must do so without destroying the personality of the Eskimo race.

Whereas other generations were forced to accept the world as belonging to the white trader, who alone could settle the Eskimo's problems, this generation is being invited to governmental round table discussions. Four Eskimos only recently became the first of their race to attend a meeting of the Committee of Eskimo Affairs. They sat in conversation with white men to discuss plans for Northern Canada. These four represented both Eastern and Western areas as well as the nickel mines along the Western shore of Hudson Bay.

"These men are not coming merely as observers," remarked the Minister of Northern Affairs. "They are here to represent the Eskimo people and to work with those who share a concern for their fellow-beings . . . the first step in a partnership . . . in the administration of Eskimo affairs."

In all events, today's Eskimo children will more than likely not be told tales of their fathers' lengthy trapping expeditions, but rather how their fathers banked their pay-cheques and went to a Canadian government conference table to make their land a happier place in which to live.

## Mission Sunday At St. John's Seminary

A visit of the Knights of Columbus to St. John's Seminary, Fort Alexander, Manitoba, was held on Mission Sunday, October 18, at which Michael Tataryn, Grand Knight of the Pine Falls Council, presented the Seminary with a cheque for \$200.

The program began with Holy Mass in the Seminary chapel. Fr. P. Gagné, O.M.I., officiated.

Fr. Gagné welcomed the Knights of Pine Falls Council. Purpose of the gathering was to make known the minor seminary which fosters priestly vocations among Indians and Metis.

Father Plamondon, O.M.I., founder of the Seminary, related the trials and obstacles encountered since the foundation in 1953. He stated that he never lost faith in the fulfilment of his dreams because he knew his Indian boys were right behind him at all times.

Father L. Leroux, O.M.I., member of the Seminary staff, acquainted the gathering with the material, moral and educa-

tional problems of this preparatory school. He urged the students aspiring to the holy priesthood, in Indian residential and day schools, to meet with the requirements of such a high calling. He stated that this was essential. "Our aim," he stated, "is to have the highest possible educational standard attainable." Recruiting students for the seminary is Father Leroux's work.

Conrad Danielson, an Indian graduate of St. Paul's High School (Lebret, Sask.), talked on the educational and social problems of present day Indians. Mr. Danielson is also a member of the Seminary staff.

A buffet lunch and a musical programme by the seminarians concluded the evening.

## Five-Year-Old Saves Family

WADENA, Sask. — Five-year-old Wanda Agicouty saved her three younger brothers and a three-and-a-half-month-old sister when their home caught fire last month.

Her three-and-a-half-year-old brother Faron started the fire apparently while playing with matches under the kitchen table. The girl herded her brothers out of the home and carried her sister to safety.

She suffered scorched hair and was the only one to receive any burns in the fire. The fire burned down the home. The parents were away from home at the time.

Noel PINAY, of File Hills, Sask., graduate of St. Paul's Indian High School, at Lebret, has recently been appointed assistant agent of Indians at Meadow Lake, Sask.



## Grand Challenge Cup Awarded St. Michael's School



The St. Michael's School Cadet Corps of Duck Lake was awarded the Grand Challenge Cup on September 22nd by Captain Jones, Area Cadet Officer of Regina. This Cup is awarded each year to the Corps for the Highest Efficiency rating in the province of Saskatchewan, thus the Duck Lake Corps had out-pointed thirty Cadet Corps in the competitions.

The majority of the cadets are boys from the

St. Michael's Indian Residential School and few are from the town of Duck Lake and are striving to achieve a common goal.

At the beginning of the cadet training year as per September the first, forty-eight cadets were on the enrolment strength.

Photo, left to right, front row: Captain Jones, Instructor Peter Koett, Chief Instructor Captain L. A. Houde and Instructor Stanley Greyeyes.

## Better Understanding of Indian Metis Problem Urged At Meet

The Winnipeg Tribune

If the people of Winnipeg understood what barriers the Indian and Métis who come to the city face, they would see the great need to do something for young people coming from the reserves, said Inspector J. C. Webster of the morality squad, Winnipeg Police Force.

He spoke Oct. 19th in the YW-CA at the meeting of the Progressive Conservative Women's Association, South Centre and St. James.

We do not accept them freely into our midst! Individuals and organizations give assistance to immigrants from other countries who come to the city, but very little is done for the people of Indian extraction.

"Today we have the best living conditions in Winnipeg that the city has ever enjoyed. The Indian comes to the city because he is attracted by city life, and he wants to improve his living conditions, which is something that he cannot do at home. The reserves are crowded. He can get only casual labor at nearby towns.

"The Indian men and young

women who come to the city under auspices of the department of Indian affairs are well looked after, go to schools, receive vocational training. But when the young people drift into the city on their own there is no one to help them. We must shoulder some of this responsibility, not just leave them to walk the streets."

Liquor is one of the biggest problems, the speaker said. "When a young person arrives he has little money, drifts to the cheapest restaurants or hotels, and there meets undesirable companions. The girls especially are led astray.

"Hanging around these cheap restaurants are a low type of men who give the girls liquor and get them into serious trouble. If we had some program to receive these girls when they arrive we could help them before all these tragedies and troubles arose. In spite of what is said to the contrary, very few rooming houses, hotels or employers will accept the Indians. Girls can obtain only a few jobs at dishwashing, waitresses in cheap restaurants, or domestic work.

"A survey we made a little over a year ago showed that of 314 arrests made in a two-week period, 54 were of Indian extraction, and of these 44 came to trouble through liquor. And 12 of the 54 were females. The police department does what it can, but there is no place where we can send them. We don't want to send them to jail. If we send them to a clinic, find a girl has venereal disease they are sent to the Portage la Prairie women's jail for treatment. But then they have only the reserves to go back to, or drift back into cities, because there is no other place they can go.

"But one good thing has been done recently. The Indian and Métis Friendship Centre has been set up at 376 Donald St. Here, more has been done in the last six months to help the Indian become integrated into city life than was done in the last six years or more. Here the Indian and Métis can come for counselling and guidance, have social gatherings. We must do more to get through to the Indian people, have patience and understanding, treat them like we treat people from other countries who are new to our way of life."

## B. C. Mission Lies Between Two Worlds

ALEXIS CREEK, B.C. — The Anahim Rancherie may look bedraggled and deserted in summer, with its sod-roofed cabins and boarded windows.

The Mother Superior of the Sisters of Christ the King may be seen watering her roses near the narrow, empty roads.

But for Father John Patterson, awaiting the return of 450 Chilcotin Indians from their summer work in neighboring valleys to their homes on the reserve, the Anahim Rancherie has a deeper meaning.

And when the workers return in the fall there's a bustle of activity. Father Patterson foresees a modern British Columbia village growing on the site, 180 miles north of Vancouver.

### Link With Past

The Anahim Rancherie stands between two worlds — between the old, unwritten history of the Chilcotins and the white man's world of electric refrigerators, a municipal council and irrigated gardens which Father Patterson sees as just a matter of time.

Father Patterson, a former pharmacist who joined the Oblate missionary order in 1926, first came to this area bordering the Chilcotin River in 1929.

## James Bay Indian School Board Chairman

The first Indian school in Canada which will be administered by a school board is to be opened at Moose Factory Tuesday. Moose Factory is an island in the Moose River across from Mooseonee.

The chairman of the school board is Gilbert Faries, an Indian from the Moose Factory Band. He is the first Indian to become a chairman of a school board.

The five-room school has an enrolment of 212 pupils, of whom 132 are Indian. The others are nearly all children of federal government employees residing on Crown land.

Under an unique arrangement with the province of Ontario the Indian Affairs branch built the school for \$186,000. The province will pay half the operating costs for the non-Indian pupils. A teachers' residence costing \$96,000 has also been built.

H. M. Jones, director of Indian affairs and R. F. Davey, chief of the education division, are two of the officials who were on hand for the school opening October 6.

The deadline for the December issue of the Indian Record is November 30. Thank you.